

Syllabus Part 1: Overview of Course

PX 2003/2013 Practical Theology in Congregations

Fall and Spring 2011-2012
Wednesdays, 1:30-3:30 p.m.
Sessions Meet in Schlegel 122

Credit: Three hours graded academic credit and one unit field education each semester for a total of six hours/two units for the two semesters combined. This is a required course for the M.Div. degree and is ordinarily taken in the second or middler year of seminary.

Course Description: *Practical Theology in Congregations* is a year-long course taken in conjunction with field education placement in a congregation, intentionally combining field-based learning with classroom learning. The course is designed to encourage participants to benefit from the shared wisdom gained from communal reflection on the practice of ministry. In order to discipline this reflection and deepen practice, the course will draw upon various biblical-theological and anthropological resources as well as field-based and life experiences.

Prerequisites: There are no prerequisites; however, supervised, congregation-based field placement is ordinarily required to be **concurrent** with the classroom portion of the course. Additionally, students should have taken the first foundational courses in Bible and Faith Seeking Understanding before enrolling in this course.

Student Learning Outcomes: The fundamental goal is for students to gain practical wisdom for the sake of ministry and to be introduced to various frameworks for practical theological interpretation in congregations. The course will focus primarily upon deepening a student's ability to reflect theologically on the practice of ministry in congregational and public contexts, with an emphasis upon the communal nature of a congregation's ministry.

We expect (and will develop specific measures) that as a result of the course students will achieve the following:

- Gain skills in theological reflection on issues of ministry that will enable the student to move faithfully into God's unfolding future;
- Experience the importance of collaborative ministry, reflecting theologically with a community of leaders who are willing to wrestle together on issues of importance to each member of the group;

- Learn to use investigative techniques and to assess theologically and sense intuitively the context, culture, and process of a congregation and use this learning as a basis for choosing ways to work within the congregation;
- Explore processes to help a congregation engage in transformation and grow in faithfulness and into a more biblical/theological understanding of what it means to be the church and to be faithful disciples in a world of religious difference;
- Gain a clearer sense of self as a pastoral/congregational leader;
- Value and cultivate spiritual formation for themselves and others; and,
- See that seminary is only the beginning of learning, gain skills to continue learning throughout their ministry, and plan for regular continuing education.

Teaching Methodology:

For the classroom portion of the course, we will utilize some lecture and large group discussion, as well as small group work, reflective writing and other exercises, presentations from the field settings, case studies, film analysis, and field trips. Field education supervisors will be invited periodically to join some of the class sessions.

Course Requirements and Grading:

Students will be graded by their small group professor for the classroom portion of the course (for the six hours of academic credit). Field education supervisors will be responsible for evaluation on a pass/fail basis of the field-based portion of the course (for 2 units of field education credit).

Each semester a grade will be given based on the following:

Class Engagement:

Notebook (journal)	40%
Case Studies	20%
Small Group Work	10%
End of the Semester Project	<u>30%</u>
	100%

Other:

- A **passing grade** from the field education setting is mandatory to pass the classroom portion.
- **Attendance and active participation** are assumed. In case of illness or emergency, students are asked to notify the professor of their planned absence from class, either prior to the session or within 24 hours of the class session. Three or more absences for each semester will result in a low or failing grade in the course.

Notebooks

At least weekly students will critically and theologically reflect in their notebook (journal) on

- spiritual disciplines,
- readings,
- class discussions,
- assignments,
- congregational experiences.

Small group professors will pick up student notebooks for grading purposes on the 5th and 10th class day of each semester. Two to three typed pages of reflection a week are usually needed to fulfill this requirement. The entries will be considerably longer when a congregational study task is assigned. The grading rubric for the class notebook (journal) is provided in the appendix section of this syllabus.

Case Studies

At least twice each semester students will prepare case studies for review by their small group leader and during a designated small group meeting, two students will present their case study for the entire group. Each student in the small group will present one case during the course of the academic year (four in fall, four in spring). Professors will cover the subject of the Ministerial Case Presentation and requirements for case study work in PTC during one of the sessions of the course. Reference materials will also be distributed in class and through the CAMS course site. (The model case study is used with permission from the student, now a graduate, who produced it.) All case studies – both those presented in group and those that were not – will be evaluated by the student's small group leader.

Final Projects

Each semester will culminate with a final project. The fall project will be a major congregational study based on the student's field education placement. The spring project will be a major integrative paper, based on course readings, discussions, and experiences in the congregation. More detailed instructions about the final project will be given in class, however, the guidelines for the Context/Congregational Analysis Paper (Fall Final Project) appear in the appendix of this syllabus.

Textbook List

- Adeney, Frances. *Graceful Evangelism: Christian Witness in a Complex World*. Grand Rapids: Baker Academic, 2010.
- Ammerman, Nancy et al. *Studying Congregations: A New Handbook*. Nashville: Abingdon Press, 1998.
- Carroll, Jackson W. *God's Potters: Pastoral Leadership and the Shaping of Congregations*. Grand Rapids: Eerdmans, 2006.
- Long, Thomas G., *Accompany Them with Singing – The Christian Funeral*. Louisville: Westminster John Knox Press, 2009.
- Osmer, Richard R. *Practical Theology: An Introduction*. Grand Rapids: Eerdmans, 2008.
- Tisdale, Leanora Tubbs. *Preaching as Local Theology and Folk Art*. Minneapolis: Augsburg Fortress, 1997.

Electronic Resources

Church of England, *Mission-Shaped Church*.

http://www.congregational.org.uk/uploads/documents/mission_shaped_church.pdf (also on CAMS)

Deborah Fortel and David Sawyer, *Curiously Hopeful: Nine Questions) Flourishing Congregations Ask (with no right answers*. (to be distributed or placed on CAMS)

For some class sessions, other readings will be distributed in class or through the CAMS course site.

School and Class Policies

Confidentiality

Professional ethics in ministry helps us understand confidentiality as the trustworthy use of information to assure appropriate care of those who seek our assistance. In other words, confidentiality is not synonymous with keeping a secret (Lebacqz, *Professional Ethics*, 1985). Rather, it is being accountable for honoring another's trust while assuring the best possible care for them. Accountability may warrant consultation when we need further information. This understanding of confidentiality is illustrated in this course by our practice of asking you to develop case material from your ministry settings for consultation with your classmates and the *Practical Theology in Congregations* faculty. However, to do such consultation responsibly, it

will be imperative that any identifying information is adequately disguised and the written cases themselves are safeguarded once they are distributed.

Additionally, in this age of social networking, students are reminded that professional ethics in ministry extends to this medium. Postings about confidential pastoral and congregational matters in the field education setting on one's Face Book, MySpace, Twitter, or other social network sites are simply inappropriate and may become actionable legal, ecclesial, and disciplinary matters. Students are also advised to be careful and prudent about the personal data they share on such sites because, despite the presumption of privacy, these social networks can be shared with third parties, including ordaining bodies, seminary officials, and church authorities.

Statement on Sexual Harassment and Field Education

Preamble: We in theological education at Louisville Presbyterian Theological Seminary are committed to making our seminary and our churches (field educational settings) safe places for all persons.

Definition of Sexual Harassment:

Unwelcome sexual advances, requests for sexual favors, and other verbal or physical conduct of a sexual nature constitute sexual harassment when

1. Submission of such conduct is made either explicitly or implicitly a term or condition of an individual's employment or a factor in the evaluation or grade determination of a student's work;
2. Submission to or rejection of such conduct by individual is used as the basis for employment decisions affect that person or a factor in the evaluation or grade determination of a student's work; or
3. Such conduct has the purpose or effect of unreasonably interfering with an individual's work or learning performance or creating an intimidating, hostile, or offensive working or learning environment.

Sexual Harassment and Field Education:

In Supervised Field Education, it is necessary to maintain boundaries in order to avoid role confusion. Many supervisory relationships become the basis of genuine collegial friendship; however, the bringing of sexual behavior, whether verbal or physical, into the supervisory relationship is clearly inappropriate due to the unequal status of the participants. At the same

time, it is our hope that students and supervisors will develop a sufficiently trusting relationship so that dialogue about these kinds of issues might take place in supervision.

Both students and supervisors are responsible to Louisville Seminary as well as to their various congregations and denominations for their behavior in this area. Since the student is serving in the congregation as a pastoral intern, the expectation of appropriate pastoral behavior rests with the student. During the tenure of the student's field education placement, it is the policy of the Office of Field Education and Louisville Presbyterian Theological Seminary that a sexual relationship within the congregation or supervisory setting is incompatible with established ministerial ethics. Furthermore, field education students are expected to maintain appropriate pastoral behavior in conformity with school and/or congregational-denominational guidelines.

Allegations of actions that violate these guidelines should come to the Director of Field Education and will be handled in accordance with the policies and procedures of the Seminary, where applicable. Students may also have recourse to or be subject to the policies and procedures of the field education setting and their denominations.

Classroom Discussion

For ours to be an open classroom where freedom and respect are assured regarding one another's point of view, we need to agree that comments and expressions of belief that may be at variance with those of the instructors, another student, or our own must be respected, heard, and treated fairly. We hope this same attitude prevails in the churches where students serve in ministry and is modeled by our field education students in their church settings.

Use of Inclusive Language

Learning is fundamentally concerned with communication, self-expression, and personal and social transformation. Learning respects individuals, their feelings, their value and worth, and their particular potential for contribution to common knowledge and community virtue. Learning is fundamentally and intentionally inclusive. Since all learning is inherently ethical and political, and theological discourse traditionally has been patriarchal and gender exclusive, the Seminary has established a policy, in the interest of the construction of an inclusive and egalitarian community, that the language (symbols, metaphors) used in our class discussions and written work will be gender inclusive and respectful of all persons and groups as valued human creatures of God.

Racism and white privilege, homophobia, and prejudice toward people with disabilities also permeate our society and are detrimental to any learning environment. We need to use language,

symbols, and metaphors that honor our commitment to being a community respectful and welcoming of difference and opposed to all forms of social oppression.

From the Dean's Office

Attendance

According to the Seminary catalog, students are expected to attend class meetings regularly. In case of illness or emergency, students are asked to notify the instructor of their planned absence from class, either prior to the session or within 24 hours of the class session. Three or more absences for each semester will result in a lower or failing grade in this course.

Plagiarism and Documentation Policy

All students are expected to abide by Seminary policies and expectations concerning student integrity, including academic honesty and avoidance of plagiarism. Louisville Seminary's policy on plagiarism is detailed in the Student Handbook (pp. 19-23), which is available on the Louisville Seminary Intranet or from the Dean of Students Office. Assistance with academic writing is available from Kathy Mapes, Coordinator of the Academic Support Services Center, and Sherry Arconti, Writing Tutor.

Syllabus for Practical Theology in Congregations: Part 2

Session Topics and Calendar: Fall Semester 2011

The focus for the semester is on the development of a framework for practical theological interpretation in congregations and of an understanding of the context and culture of congregational life and the work and life of pastoral leaders.

Week 1

Assignment for September 14: What Do Clergy Do?

1. Read Jackson Carroll, *God's Potters*, Chapter 3, "Who Are God's Potters Today?," pp. 57-95, and chapter 4, "What do Clergy Do: The Work of Ordained Ministry," pp. 96-126.
2. What in Chapter 3 was a source of encouragement for you? A source of discouragement? What new insights did you gain about the vocation of pastor from this chapter?
3. Chapter 4 is a quintessential example of research in practical theology. Describe a typical week for pastors. On which tasks do they spend the most time and attention? What factors account for differences between pastors in terms of the types and amount of work they do? What do clergy consider to be the core tasks of pastoral ministry? What do laity consider to be the core tasks of ministry?

September 14 Session (supervisors present): Introduction to the course, norms and covenants, syllabus review, and the supervisory conference.

Led by Dr. Cliff Kirkpatrick and the teaching team.

Possible topics for opening supervisory conferences:

1. Entry Issues
How do you enter a congregation as the pastor?
2. What do pastors do all week long? What is a typical week and day like? Which of the multitude of tasks you do are
Most and least rewarding/fun?
Most scary?
Greatest challenge?
Heaviest load?
3. How do you manage your time with all these demands?
4. Story telling about "firsts."
First funeral, first sermon, first board meeting, etc.

Week 2

Assignment for September 21: Interpreting the context of a congregation

1. Read Carroll, *God's Potters*, Chapter 2, "The Social and Cultural Context in Which Clergy Work," pp. 31-56.
2. Read Ammerman, *Studying Congregations*, Introduction and Chapter 2, pp. 7-21 and 40-77.
3. Conduct a Space Tour/windshield tour (p. 47ff) by taking a walk/drive through the neighborhood of your church. In your notebook reflect on:
 - What you saw – don't worry about what it means.
 - What questions did it raise?
 - Where is God in this neighborhood?
 - Bring an artifact from the neighborhood to class next time (something that interprets your neighborhood).

Find out the demographics of your church's neighborhood. Information on how to find this material is found in Ammerman, pp. 213-216, but the best resource is the online website of the Association of Religion Data Archives (www.thearda.com). Click on the congregational resources link and you will find enormously helpful ways to build a community profile.

September 21: Interpreting the Context of the Congregation: Meet as Small Groups

In small groups, students will discuss findings from windshield survey

What difference does your context make to the life of your church and your ministry?

How well is the church attuned to the context?

How has the context shaped the church?

Does your congregation reflect its neighborhood?

Week 3

Assignment for September 28: Introduction to Practical Theology

1. Read the Introduction in Richard Osmer's *Practical Theology*, Introduction, pp. 1-29.
2. Pay careful attention to the opening case; the four tasks of practical theology; the three categories of episode, situation, and context; practical theological interpretation as a bridge concept and its three corollaries; congregational leaders as interpretive guides; the spirituality of congregational leaders; and Christ's threefold office as part of Osmer's framework.

September 28: Introduction to the Discipline of Practical Theology and the Osmer Model

Lecture and plenary discussion led by Dr. David Sawyer

Week 4

Assignment for October 5

Interpreting the **culture** of a congregation

1. Read *Studying Congregations*, Chapter 3, pp. 78-104.

2. Congregational Task:

- Gather your Lay Committee for a group interview (approx. 1 hour - Explain that you're doing this as part of a course and you'll share the answers with classmates, teachers, and supervisor.)
- Ask everyone to think of a time/incident or story from the life of this congregation that represents the church at its best. Give everyone 5-10 minutes or so to think and to write down the story.
- Ask each person to share the story they thought and wrote.
- As a whole group, discuss this: What do these stories say about the strengths, values, and culture of this congregation?
- Bring the stories to class (as part of your notebook).

3. Interview four people in your congregation (different from the ones above and of different ages and groups), either orally or they can write their answers to this question.

- Who are the heroes and the heroines of the congregation?
- What are key events (positive and/or negative) in the life of the congregation?
- If this church were a Bible Story, what story would it be? Why?

4. Read Dudley and Johnson, "Congregational Self-Images," pp. 104-121 in *Carriers of Faith: Lessons from Congregational Studies* (CAMS course site).

October 5: Interpreting the Culture of the Congregation – Meet as Small Groups

In small group, students will discuss the following items. All responses to these questions should appear in the student notebook in advance.

Name a story from the life of your congregation that is symbolic of the heart/center of the congregation's culture. What are some ways that this story has shaped/formed the congregation?

Tell the story you heard that you felt had most meaning. What was the Bible story that reflects your congregation. Tell the story that affected you most strongly.

Who are we and what are the ways our culture is reinforced and re-created?

Symbols

Rituals and artifacts
World View
Rules (probably unwritten)
Theological tradition
Social location
Relationship to the outside world
Budget

What themes/patterns emerged from your congregation? Special words?
How is your denominational history reflected in your congregation?
What behavior would be utterly unacceptable in your congregation?
What is the view of God? Humankind? Redemption? Church (ecclesiology)?

How is the Bible used in the congregation? What verses are most frequently quoted?
What verses are found in the church's building? Which book of the Bible is the favorite of the congregation?

Where does the culture reflect or not reflect the context of the neighborhood you explored? Are the congregation's beliefs and behaviors out of place?

What do you need to know about the culture of your congregation to survive in your culture? What clues does the culture give to how you can work for change?

How do stories work?
Why do stories matter?

Please note: Your notebooks are due this day to your small group leader.

Week 5

Assignment for October 12: The Ministerial Case Presentation

1. Read the Ministerial Case Presentation Guidelines and the Sample Case Study in preparation for class (CAMS course site).
2. Assignment: Read Chapter 1, 2 and 3 of Tisdale, *Preaching as Local Theology and Folk Art*. Respond to the following questions. Responses will be collected at the end of class:
 - I. Tisdale shares her and her husband's experiences of working with congregations over the years and the types of culture shock she experienced (pp. 1-10). Which of the experiences resonated with you the most and why?

- II. On page 23, under the rubric, “Preaching Courses and Textbooks,” Tisdale lists three errors that students and pastors tend to commit in preaching. Have you committed one or more of these errors in the past? If so, which? If not, how have you managed to avoid them?
- III. After reading this chapter, do you agree with Tisdale about the need for training of pastors in exegeting the congregation? Why or why not? Have you had preaching experiences that have highlighted the need for congregational exegesis? If so, share them.
- IV. List three of the stumbling blocks Tisdale writes about on pp. 34-35 that impedes effective communication on the part of the preacher. Is there one stumbling block with which you relate or understand most? If so, which one? If not, pick one that you feel can affect communication most and explain why you believe that to be so.
- V. List at least one other act of communication that Tisdale does not mention that you feel could be a stumbling block. Why do you think this act to be a stumbling block?
- VI. What does Tisdale mean when she writes that preachers are local theologians (pp. 38-40)? Do you agree? Why or why not?
- VII. How does exegesis of the congregation relate to biblical exegesis, theology, and homiletics? Though Tisdale writes about the connections on p. 48, please add your own thoughts when responding to this question.

3. Continue work on the fall final project, your congregational study paper.

October 12: The Ministerial Case Presentation and Congregational Exegesis

Lecture, discussion, and a case study presentation, based on the movie “Gran Torino” led by Rev. Kenneth Hockenberry. Presentation and discussion on congregational exegesis led by Dr. Debra Mumford.

Week 6

Assignment for October 19: Fresh Expressions of Christian Community

- 1. Read Church of England, *Mission-Shaped Church*, Chapter 1 (pp. 1-15) and Chapters 3b-4 (pp. 36-83)
- 2. Explore and describe in your notebooks fresh expressions of Christian community that embody Christian community in non-traditional ways in your field education congregation and its community.

October 19: The “Mixed Economy” of Church Life: Congregations and Fresh Expressions of Christian Community

Participation in a workshop on new forms of Christian community for a changing world and their implications for pastoral practice using the ‘Fresh Expressions of Faith’ modules developed by churches in the United Kingdom. The workshop will be led by Dr. Clifton Kirkpatrick with the participation of pastors in the Louisville area involved in new forms of Christian community.

Week 7

October 26: NO CLASS – RESEARCH AND STUDY WEEK

Week 8

Assignment for November 2: First Case Study Presentations (on pastoral identity)

1. All students are expected to prepare a written case study dealing with their field education placement. The case should deal with either “a first experience” or an incident (episode) that raises issues pertaining to pastoral identity or pastoral authority.
2. Two students will present their case in their small group on November 8 and are asked to make copies in advance for members of the group.
3. All students will submit their written case studies to their small group leader at the end of the class.

November 2: First Case Study Presentations – Meet as a Small Group

Week 9

Assignment for November 9: Ministry Amidst Multicultural Diversity

Read the following selections on CAMS

- Debra J. Mumford, “Do Segregated Churches Imply Racism” for *The Thoughtful Christian*, August, 2009
- Antonio Aja, “A Vision for the Multicultural Church”
- DeBorah Gilbert White, “Racism 101” for *The Thoughtful Christian*, August, 2009

November 9: Presentation and Discussion on Ministry Amidst Multicultural Diversity led by Dr. Debra Mumford and Rev. Antonio Aja.

Week 10

Assignment for November 16: Read the following selections on CAMS.

Robert Wuthnow, *America and the Challenges of Religious Diversity*, Chapter 8 (pp. 230-258) and Chapter 10 (pp. 286-314).

R. Stephen Warner, “Coming to America: Immigrants and the Faith They Bring,” *Christian Century* (February 10, 2004): 20-23.

November 16: Interfaith dimensions of pastoral ministry and congregational life.

Brief presentation on American religion since 1965 with a focus on new immigrants, religious pluralism, and interfaith realities by Dr. Clifton Kirkpatrick

Video presentation and discussion: “Who is My Neighbor?”

Questions:

- What do I believe that I could articulate in a religious dialogue at the interfaith table?
- In what ways am I able to affirm bridges between my faith and that of another while acknowledging the differences?

Week 11

Assignment for November 23: Entering the Sacred Space of My Neighbor

Students are asked to attend the services at a local synagogue, mosque, or temple and to be prepared to describe and discuss in some detail their experiences. A guide sheet will be developed for this purpose. Before attending a Jewish, Muslim, Hindu, or Buddhist service/ritual/gathering, students are asked to view the video entitled “Baraka.”

November 23: Entering the Sacred Space of My Neighbor

Brief presentation on worship and sacred rituals of the world’s religions followed by discussion of interfaith worship experiences in small groups.

Week 11

November 30: NO CLASS – HAPPY THANKSGIVING

Week 12

Please note that your notebooks are due in class today.

Assignment for December 7: Second Case Study Presentations in Small Group

1. All students are expected to prepare a written case study dealing with their field education placement. The case should deal with either a professional ethical matter or an incident (episode) or situation dealing with theological differences.
2. Two students will present their case in their small group on November 22 and are asked to make copies in advance for members of the group.
3. All students will submit their written case studies to their small group leader at the end of the class.

December 7: Second Case Study Presentations – Meet as a Small Group

December 16: The Fall Final Project (Context/Congregational Analysis) is due by 5 p.m.

SESSION TOPICS AND CALENDER, SPRING 2012

Week 1

Assignment for February 15

1. Read Osmer, *Practical Theology*, Chapter 1, “The Descriptive-Empirical Task: Priestly Listening,” pp. 31-78.
2. Pay careful attention to the opening and ending of the chapter and the case of Olivia Potter. In this chapter, Osmer discusses in detail what he means by the descriptive-empirical task of practical theological interpretation. It has to do with the quality of attentiveness that congregational leaders give to persons and events in everyday life. Osmer explores this task in terms of a spirituality of presence, a subject that will be discussed in class, as well as priestly listening, attending, and guiding.

February 15: The Descriptive-Empirical Task of Practical Theology

Lecture and plenary discussion led by Dr. Dianne Reistroffer, 1:30-2:45

Small groups meet and check in for the semester, 2:50-3:20

Week 2

Assignment for February 22

1. Read Osmer, *Practical Theology*, Chapter 2, “The Interpretive Task: Sagely Wisdom,” pp. 79-128.
2. Note carefully the author’s discussion of a spirituality of sagely wisdom, the importance of theoretical interpretations in ministry, wise judgment, Israel’s wisdom tradition and Christ’s wisdom, and various theories of alcoholism helpful in processing the continuing case of Olivia Potter. What does Osmer mean by a “communicative model of rationality”?

February 22: The Interpretive Task: Sagely Wisdom

Lecture and plenary discussion led by Dr. Dianne Reistroffer

Week 3

Assignment for February 29: Professional Ethics in Ministry

1. Read Carroll, *God’s Potters*, Chapter 6, “Potters’ Problems: Commitment, Satisfaction, and Health,” pp. 159-187, and William H. Willimon, *Calling and*

Character, Chapter 2, “The Character of the Clergy,” pp. 31-59, and Chapter 3, “The Pastor in Community,” pp. 60-93 (CAMS course site).

2. Be familiar with your denomination’s policies on clergy ethics, sexual harassment, sexual misconduct, etc., and bring copies of those policies to class.

February 29 (supervisors present): Sex, Money, Power, and Intellectual Property

A *special, two-hour* session led by Revs. Ken Hockenberry and a panel of other local pastors.

Week 4

Assignment for March 7: The Normative Task: Prophetic Discernment

1. Read Osmer, *Practical Theology*, Chapter 3, “The Normative Task: Prophetic Discernment,” pp. 129-173.
2. How does Osmer describe the prophetic office as divine disclosure and human shaping, both in the prophetic traditions of Israel and the New Testament?
3. Describe Osmer’s presentation of “a spirituality of prophetic discernment” as conceptualized on a continuum from “sympathy” to “discernment” to “theological and ethical interpretation.”
4. Describe theologian H. Richard Niebuhr as an example of theological interpretation (see pp. 140-147).
5. Describe Osmer’s correlational, transformational, and transversal models of cross-disciplinary dialogue (see pp. 164-172).

March 7: The Normative Task: Prophetic Discernment

Lecture and plenary discussion by Dr. Debra Mumford

Week 5

Assignment for March 14: Third Case Study Presentations in Small Groups

1. All students are expected to prepare a written case study dealing with their field education placement. The case should deal with preaching or worship.
2. Two students will present their case in their small group on March 14 and are asked to make copies in advance for members of the group.
3. All students will submit their written case studies to their small group leader at the end of the class.

March 14: Third Case Study Presentations in Small Groups

Class notebooks are due to your small group leader

Week 6

March 21: NO CLASS, Reading and Study Week

Week 7

Assignment for March 28: Flourishing Congregations

1. Read David Sawyer and Deborah Fortel, *Curiously Hopeful: Nine Questions Flourishing Congregations Ask (with no right answers)*.
2. Write a 1-2 page reflection on which questions of flourishing congregations identified by Sawyer and Fortel are being asked in your field education church and which are not being asked or not answered in constructive ways.

March 28: Flourishing Congregations

Lecture and plenary/small group discussion led by Dr. David Sawyer and Dr. Deborah Fortel

Week 8

Assignment for April 4:

1. Read Chapter 5, "Resources," in *Studying Congregations: A New Handbook*, pp. 132-165.
2. Bring a copy of your field education church's annual budget and a summary or explanation of the congregation's approach to stewardship, including material from the church's last stewardship/pledge campaign. (We will be doing budget analysis in class.) Does the church share its stewardship mission statement and regular financial reports in writing to members of the congregation? Do they appear on the church's website?
3. For those of you serving denominational churches, how is the larger church's missional giving interpreted to the congregation? What is the pattern of your congregation's giving to the denomination?

April 4: Stewardship, Finance, and Administration

Lecture and plenary discussion led by Dr. Dianne Reistroffer and Rev. Ken Hockenberry

Week 9

Assignment for April 11: The Pragmatic Task: Servant Leadership

1. Read Osmer, *Practical Theology*, Chapter 4, "The Pragmatic Task: Servant Leadership," pp. 175-218.

2. Note carefully Osmer's discussion of three forms of leadership and his detailed treatment of the nature and marks of servant leadership in ministry.
3. Read N. Graham Standish, *Becoming a Blessed Church*, chapter 7, pp. 143-166 (on CAMS)
4. For your notebook reflection: Describe and discuss the impact of a pastoral or theological leader who has influenced and shaped your views of ministerial leadership.

April 11: The Pragmatic Task: Servant Leadership

Lecture and plenary discussion led by Dr. Clifton Kirkpatrick

Week 10

Assignment for April 18: Read Chapters 2, 3, 4, 5, and 12 of Frances S. Adeney's book, *Graceful Evangelism*.

Answer the following questions based on the text, using one to two sentences or a few bullet points for each answer.

1. List some good and harmful results of the 19th c. mission movement.
2. How does Adeney describe the situation for evangelism in the U.S. today?
3. What challenges and opportunities do congregations face in evangelism today?
4. Outline two approaches to evangelism that are based on biblical modes and would be useful in the congregation you are working with this year.

April 18: Radical Habits: Practices for Graceful Evangelism

Lecture and plenary discussion led by Dr. Frances S. Adeney.

Week 11

Assignment for April 25: Fourth Case Study Presentation in Small Groups

1. All students are expected to prepare a written case study dealing with their field education placement. The case should deal with issues of leadership in the church.
2. Two students will present their case in their small group on March 14 and are asked to make copies in advance for members of the group.
3. All students will submit their written case studies to their small group leader at the end of the class.

April 25: Case Study #4 (meet in small groups for two hours)

Fourth case study presented and discussed in small groups.

Week 12

Assignment for May 2:

1. Review any suggested or published liturgies for Services of Marriage within your church tradition.
2. Browse through *The Protestant Wedding Sourcebook* (on CAMS)

May 2: Didactic session on weddings/same sex commitment services/counseling couples

Lecture and plenary discussion will be led by Rev. Ken Hockenberry and Dr. Dianne Reistroffer.

Week 13**Assignment for May 9: Session on Saying Good-bye: Funerals and Ending the Pastoral Relationships.**

1. Read Carroll, *God's Potters*, chapters 7 and 8.
2. Guidelines for Dissolution of the Relationship between Pastor and Congregation in The Presbytery of Mid-Kentucky (<http://www.midkentuckypresbytery.org>). Go to the "clerk's corner" for the list on the right side of the page.
3. Read Tom Long's recent book, *Accompany Them With Singing: the Christian Funeral*.

May 9: Saying Good-bye**(Supervisors are invited to attend)**

Lecture, plenary discussion, and small groups will be led and facilitated by the PTC teaching team. Supervisors will be invited to share their pastoral wisdom about funerals and about entering and leaving a place of ministry in helpful and ethical ways.

Due on the last day of class, May 9:

1. **Your notebooks (aka journals).**
2. **A final reflection paper on the semester and the year, in the range of five to seven pages.**

This reflection paper asks you to reflect on the following: In light of the course readings, class presentations and small/plenary group discussions, and your work in a congregation, where do you see your strengths for pastoral leadership in a congregation or some other type of ministry? Name your strengths and weaknesses as a congregational leader. What are your hopes and fears as you examine your vocational identity? How have you learned to receive feedback on your ministry from your supervisor and members of the congregation?

Syllabus for Practical Theology in Congregations, Part 3

PROPOSED PTC SCHEDULE AND RESPONSIBILITIES, 2011-2012

Date	Subject	Responsibility
9/14	Introduction to Course and Opening Supervisory Conference	Cliff Kirkpatrick and Teaching Team (for conferences)
9/21	Interpreting the Context of the Congregation	Small Groups - All
9/28	Overview of the Discipline of Practical Theology (Osmer Model)	David Sawyer
10/5	Interpreting the Culture of the Congregation	Small Groups – All
10/12	Tools for Enhancing Ministerial Practice (Case Study and Congregational Exegesis)	Ken Hockenberry and Debra Mumford
10/19	Transformation and Fresh Expressions of Christian Community	Cliff Kirkpatrick and panel on “fresh expressions”
11/2	First Case Presentation (pastoral identity)	Small Groups – All
11/9	Ministry Amidst Multicultural Diversity	Tony Aja, Debra Mumford, plus groups
11/16	Interfaith Dimensions of Congregational Life and Pastoral Ministry	Cliff Kirkpatrick
11/30	Entering the Sacred Space of My Neighbor	Cliff Kirkpatrick, plus small groups
12/7	Second Case Presentation (diversity and/or transformation)	Small Groups - All
2/15	The Descriptive-Empirical Task of Practical Theology	Dianne Reistroffer
2/22	The Interpretive Task: Sagely Wisdom	Dianne Reistroffer
2/29	Professional Ethics (Sex, Power, and Money)	Ken Hockenberry and panel of pastors
3/7	The Normative Task: Prophetic Discernment	Debra Mumford
3/14	Third Case Presentation (preaching or worship)	Small Groups – All
3/28	Flourishing Congregations	David Sawyer and Deborah Fortel
4/4	Stewardship, Finance, and Administration	Dianne Reistroffer and Ken Hockenberry
4/11	The Pragmatic Task: Servant Leadership	Cliff Kirkpatrick
4/18	Radical Habits: Practices of Graceful Evangelism	Frances Adeney
4/25	Fourth Case Presentations (issues of leadership)	Small Groups – All
5/2	Weddings and Same Sex Ceremonies	Ken Hockenberry and Dianne Reistroffer
5/9	Saying Good-bye: Funerals and Ending Pastoral Relationships	PTC Teaching Team